Vol. III. Numb. 122.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are Added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by ſome of the Society of GENTLEMEN, *Concern'd in the Firſt and Second* VOLUME, *with the Aſſiſtance of other Ingenious* PERSONS.

From **Monday** January 1ſt. to **Wedneſday** January 3d. 1711.

WHEREAS the Subſcribers to this Paper (laſt Quarter) paid their Money to a Servant of the Proprietors; it being too much Trouble for one to gather in the ſame; you are therefore deſired to pay it to the Men as formerly, who will give you a Printed Receipt for the ſame, Sign'd by,

J. Mayo.

Q. Gentlemen, *Pray, be ſo good as to explain the Decree of the Apoſtles concerning the eating of Blood*; Acts 15th. 28th *and* 29th Verſes *for I having ſeen it alſo referr'd to* Geneſis *the* 9th *and* 4th Ver. *by Commentators) am thereby induced to Queſtion the Lawfulneſs of Eating it; eſpecially when I conſider that St.* Paul *ſays,* He that Eateth doubting is Damned if he Eat. *I hope you will be as full as is neceſſary; And you will much Oblige,*

Your Well-wiſher, A. W.

APOLLO,

Q. *WE Read in the* 33d. Chapter *of* Deuterenomy *and the* 8th Verſe. And of Levi he ſaid let thy Thummim and thy Urim be with thy Holy One. *I deſire to know the meaning of theſe Words,* Thummim *and* Urim? *Your ſpeedy Anſwer will very much Oblige,*

Your Subſcriber, T——. J——.

A. The Words *Urim* and *Thummim* litterally ſignify *Illuminations* and *Perfections*, thereby denoting that Light of Doctrine and Solid Purity and Integrity which ought to be in God's Prieſts. But what the *Urim* and *Thummim* were, ſome of the moſt Learned *Rabbi*'s amongſt the *Jews* confeſs themſelves Ignorant. The various Opinions of other Authors we have not now leiſure to recount, but recommend to our Readers that are pleaſed with Curioſities, the peruſal of *Buxtorff*'s *Exercit. de Urim & Thummim.* We ſhall only take Notice, that *Joſephus* (whoſe Teſtimony in this Point ought not to be ſlightly rejected, as having lived under the Second Temple, and ſeen theſe Things, being by Sect a *Phariſee*, by Profeſſion a Prieſt, and alſo of the Royal Blood) ſays, the *Urim* and *Thummim* were nothing elſe but 12 Precious Stones wore upon the the Breaſt-Plate of the High Prieſt.

A. For our Part we are fully ſatisfied of the Unlawfulneſs of Eating Blood or Things ſtrangled, purely upon Account of the Precept given to *Noah*, which certainly obliges all Mankind. But when the ſame Precept is thus Solemnly and plainly renewed by the Apoſtles in a General Council, it may be juſtly admired, how the contrary Practice came to prevail amongſt *Chriſtians* without any Scruple; and what forced Expoſitions of the Text, Commentators have contrived to elude the plain Senſe of this Prohibition, and ſo countenance the Savage Practice that is oppoſite to it. It was undoubtedly the Deſign of the Apoſtles in this Decree to inform the Gentiles what Things they ought neceſſarily to abſtain from, beſides the Crimes that they already knew by the Light of Nature. They freed them indeed from the Yoke of the *Jewiſh* Ceremonial Law, and only obliged them to ſome Obſervations, which all Nations had practiſed as neceſſary Duties before they had fallen into Idolatry. And therefore the Primitive *Chriſtians* did not take this Precept to be made only with Deſign, that the Gentiles by obſerving it might avoid giveing Offence to the *Jews*, as ſome of our Commentators Interpret this Text: For if they had, they wou'd not have ſo ſtrictly obſerved it even to the manifeſt Danger of their Lives, when no *Jews* were preſent. They looked upon the Prohibition as Univerſal and of indiſpenſable Obligation.

This is manifeſt from Teſtimonies of the Primitive Fathers. Thus *Euſebius*, *How ſhall they Eat Infants, who are forbidden to Eat even the Blood of Beaſts.* Thus *Tertullian* in his Apology, *Erubeſcat ergo poſter Chriſtianus, qui ne animalium quidem ſanguinem in epulis eſculentis habemus: qui propterea quæ ſuffocata & morticina abſtinemus ne quo ſanguine contaminemur, vel intra viſcera ſepulto.* Thus *Minucius Felix*, *Tantum ab humano ſanguine cavemus, ut nec eduliùm pecorum in cibis ſanguinem noverimus.* It is alſo one of the Apoſtles Canons, *That if any Biſhop or Prieſt Eat Fleſh with the Blood in it, let him be depoſed: If a Layman does it, let him be Excommunicated.* If the Limits of our Paper wou'd admit of it, we cou'd produce many other Teſtimonies and Arguments to ſupport our Interpretation of this Text: But theſe are ſufficient if not to convince, yet at leaſt to make Men doubt of the Lawfulneſs of eating Blood; and then, as the Queriſt rightly argues from St. *Paul's* Words, *He that eateth Doubting is Damned; for whatſoever is not of Faith is Sin.*

Q. Gentlemen, *An Ancient, Grave and Religious Perſon, who has a ſtrong Opinion of Witchcraft, tells me that a Perſon of whoſe Probity he hath a great aſſurance, gave him the laſt Week the following Relation,* viz. *That laſt Year being near* Preſton *in* Lancaſhire, *as he was Walking in the Feilds (according to his uſual manner) about* 11 *a Clock at Night, by Moonſhine, to meditate on matters, a large Cat happen'd to Walk leiſurely along in the Path before him, which he endeavour'd to frighten (but in vain) to make her mend her pace, for ſhe only look'd back on him with a furious Aſpect, and ſtill ſtalk'd on as before. He being apprehenſive ſhe might faſten on him, to prevent her, with a tough Cane, he us'd to Walk with, ſtruck her a Blow with all his Strength, at which ſhe ſqueak'd out, and limp'd away, with a great ſeem'g Pain. On this, he took Courage to follow her at a little diſtance, and at length obſerv'd her, to enter in at a broken Window of a little Old ruin'd Houſe in a Wood, of a Woman long ſuſpected for a Witch. Next Morning he ſent for the Woman, to go on ſome Errands for him (her uſual employ) but Word was brought him back, that by a fall the Night before, ſhe had broke her Leg; from this he poſitively, and I think a little Naturally, concluded, that this Woman had Tranſform'd herſelf into that Cat which he Lam'd. Pray,* Gentlemen, *give your Opinion, whether ſuch Tranſformation cou'd be; or if you have not ſuch Opinion of the Power of Witchcraft, why Naturally moſt People ſhou'd have ſo ſtrong a Faith therein, except there were ſubſtantial Grounds for it from matters of Fact.*

A. Such Tranſformation is not only out of the Power of a Witch, but even above that of her great Maſter, the Devil, to effect, ſince it cannot be done by natural Means, by which alone he is forc'd to Operate. For to allow him a Power to ſubvert the ſtated Rules of Nature were to grant him Omnipotency, and make him equal to God Almighty, which were Blaſphemy but to ſuggeſt. There be many Stories of this kind, which as they can have no Foundation in Nature, ſo for the generality we believe them effects of the Spleen, Originally working on a ſtrong Imagination, which fail not to be much improv'd by ev'ry Mouth they paſs through. Nay, did we believe every Circumſtance told us, it wou'd not all amount to poſitive Proof of ſuch Witchcraft, here, a Woman and a Cat happen'd to be lam'd at the ſame time, by various Accidents, muſt it neceſſarily follow, that theſe two muſt be the ſame Perſon, only becauſe it is ſomething odd it ſhou'd happen ſo? A Gentleman ſome Years ſince, walking in the Suburbs, ſaw an old Wall fall down, under which a Dog happening to paſs at the ſame time was kill'd, the Gentleman fancy'd the Sight to be ominous, and that he ſhou'd ſoon hear of ſome Misfortune relating to himſelf, and accordingly a few Days after, had a Letter out of the Country, which inform'd him that a Son of his happen'd to be kill'd about the ſame time, by the fall of a Chimney. Now this is as good a Proof of his Child's Tranſforming himſelf into the Dog, as the Woman, her ſelf into a Cat. What helps to propagate the Doctrin of Witchcraft amongſt the Ignorant, is, the ſurprizing Convulſive Fits, Children often are ſubject to, which tho' they have a real Cauſe in Nature, the Country People knowing nothing thereof, preſently conclude them to be the effects of Witchcraft, eſpecially if an ill-natur'd old Woman, againſt whom they are prejudic'd, lives near, and what yet adds to their Faith, is, if ſhe happens to be a wicked Creature and given to curſing, if any thing happens according to what ſhe wiſhes to them, it is certainly wrought by Witchcraft. Now the Reaſons ſuch Stories are often ſo readily believ'd is from the prejudice of Education in Childhood, who naturally inclin'd to liſten to any thing ſtrange and new, are frequently entertain'd by Subjects of this kind and of Apparitions, to the great ſhame of them, who have the bringing them up. For theſe then fix ſuch ſtrong Ideas in their Minds, as are never to be expung'd, but by the ſtrength of Reaſon after, whence we find, the moſt ſenſible part of Mankind (who are not Subject to the Spleen) always give leſs Credit to them.

POEMS.

Q. APOLLO *as ever*
I hope for Renown,
I am a Young 'Squire,
But juſt come to Town,
And Wiſh your Old Sodom,
Were ſunk to the Center,
Before I had firſt
The aſſurance to enter.
For 'twas not Nine Days,
E'er an Impudent Wench,
(Whom I wiſh that the Devil,
Had given a Drench)
Came with a Big Belly,
And Swore me the Father,
To what from an Hundred
Of Rakes ſhe might gather.
I ne'er in my Life
Either Sober or Drunk,
E'er ſaw I am certain,
The thing, Young Punk.

Had

Had I once Careſs'd her
It wou'd not much grieve,
And I might her lew'd Spawn,
For my Bantling believe;
But thus to be Cully'd,
And ſuffer the Evil,
Yet taſt not the Pleaſure,
Why that is the Devil.
And what is ſtill worſe
(For the whole I'll relate)
I'm come up to Marry,
A ſwinging Eſtate;
I mean a Young Lady
Of Fortune, and that
I doubt not you'll judge,
To my Wiſhes, is pat.
Tho' Love the Pretence is,
Yet by the Lord Harry,
The God *is the Wife,*
Which we really Marry.
Now if ſuch Reports,
To her Family run,
I ſhou'd return home then,
A 'Squire half undone.
And many I've heard
To declare (I muſt tell ye)
That what e'er they Swear,
Is believ'd, for the Belly.
Now, Deareſt APOLLO,
As I hope to be Knighted,
And that may be ſoon,
If my Guineas be n't ſlighted;
If you'l but inform how,
This Blur to avoid,
And how her Damn'd Evidence
May be deſtroy'd,
Your Praiſes I'll Sing out,
As ſweet as the Lark,
And a Buck will preſent you,
The beſt in my Park.

A. Alas the Poor Wenches,
Now Trading's ſo bad,
And ſo little Gold,
From the Beaux may be had,
Are put to their ſhifts,
And 'ts part of their Creed,
With *'Squires*, they have much
The beſt Hopes to ſucceed.
Howe'er we believe,
That your danger not much is,
If the Young teeming Whore
You will take to a Juſtice;
And there make her Swear
To the Place and the Time,
(Which may be in Proſe,
'Tis no matter for Rhime)
For if but Nine Days
In th'Town you have been,
And her Belly ſo big,
Already is ſeen,
If this cou'd be Truth, then
We ſhou'd Judge from thence,
A Country Young 'Squire,
Is th'De'el at a Wench.
But ſee that a Juſtice
With Care you provide,
If you light on a *Trader*,
He'll be on her ſide;
Eſpecially if She
Her Quarteridge Pays,
For ſuch are Protected
In all their Lew'd ways;
And others there are too,
Kind Amorous Elves,
Who'll charge it on you,
Tho' they got it themſelves.
If ſuch your Misfortune,
At worſt you wou'd be,
In Return for diſgrace,
Of Town Politics free:
And which equal Weight,
With your Merrit may hold,
Since you come not to Marry
The Lady, but *Gold.*

Q. APOLLO, *pray hear,*
Why is it one Year,
Juſt makes up your Volume Compleat;
Some Reaſon I know,
Will eaſily flow
From you, tho' with none I can meet.

A. A little more Light,
Wou'd inform you, this might,
On Natural Reaſons be done;
Since it wou'd appear,
To you, that one Year,
Does finiſh the Courſe of the *Sun.*

SIR,

THE Letters from Hanover, January 2d: Adviſe that his Electoral Highneſs having order'd a Regiment of Dragoons to March hither out of Flanders, has poſted it along the Frontiers, to prevent any Perſons coming from Places infected to enter into his Dominions; That it is not known whether the Carnival will be allow'd of here as uſual, the Elector having not as yet given the Cuſtomary Orders relating to it; However, it is geuerally thought that it will be ſuſpended at preſent, for fear the Concourſe of ſo many Strangers as will reſort hither

hither on that Account, shou'd bring the Contagion; That Monsieur Lintelo, Envoy from the States General to the King of Prussia, has pass'd thro' this Place in his return to the Hague; and the King of Poland having commanded his Ministers residing in Foreign Courts to repair to his Majesty, Monsieur de Nostitz, the Polish Envoy, is accordingly set out for Leipsick; and the Abbot Giardini, the Duke of Modena's Minister, having executed the Master's Commission in this Court, is likewise gone from thence for Berlin.

London, January the 3d.

On Sunday last, Monsieur le Baron Bothmar, Envoy-Extraordinary from the Elector of Hanover, had that Night his first Private Audience of Her Majesty; to which he was introduced by the Honorable Henry St. John, Esq; one of Her Majesties Principal Secretaries of State, and conducted by Sir Clement Cottrell, Master of the Ceremonies.

Which is all from Yours, &c.

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ADVERTISEMENTS.

AT the Office of Insurance on Marriage, in *Bolt-Court*, *Fleet-Street*, any Person by Paying 2 *s.* for a Policy, Stamps and Entrance, and 2 *s.* towards each Marriage, until their own, may secure to themselves 200. *Note*, Ten Persons, for 4 *l.* 6 *s.* by them paid, received above 390 *l.* and Two others, in 14 Days will receive near 200 *l.* and after that time each Claim will amount to above 120 *l.* which will be daily more and more, till full, which sufficiently shews the Advantages of this Office are much greater than any other of this kind pretend to.

A General Meeting of the Subscribers was held at *Sadler's-Hall*, in *Cheapside*, on *Thursday*, *October* the 19, 1710, and a Second Six Trustees were added to the former, to whom Security is given, pursuant to the Proposals which may be had *Gratis*, at the Office.

FROM the Office of Insurance on Marriage, in King's Head Court, in Petticoat Lane, near Bishopsgate Street.

Notice is hereby given, that since the Death of Mr. Tho. Edwards late Director of this Office, the same is continued by his Widow and Administratrix, where daily Attendance is given, and Policies delivered out as usual.

N. *B.* This Office hath met with such success, that above Fourteen hundred Persons have already subscribed, and it is not doubted but it will be compleat within 5 or 6 Weeks, that Claims will begin to be paid by the 16th Instant, the said Mr. Edwards having, before his death, caused 12 Trustees to be chosen at Sadler's-Hall, to whom Security is given, according to the Articles of Settlement, and the said Trustees are resolved to support and encourage the said Widow and Administratrix in this lawful Undertaking.

The Office on Births is in like manner continued, where daily Attendance is given and Policies delivered out as usual.

THE Front side of a good House, Situate in a Clear Airy Court, in Fleet-street, not far from Temple-Bar, is to be Lett, with great Conveniencies, commodious for five or six in Family. Enquire at Steward's Coffee-House, in Three-Kings-Court, Fleet Street.

A Patent under the Great Seal of England has been granted to Charles Holman in Red-Lion-Street in Southwark, for the making of His London Ink-Powder for Records. Being Most Excellent for all Persons, to make their Writing-Ink as black and as strong as they please. Each Six penny Paper makes a Pint of the best, or Pint and half of Coarse for Shop-keepers common Writing or Marking Ink, only by shaking or [illegible] it in so much Rain or River-Water; and makes all weak and pale Ink, or Ink spoiled by the Frost, and Discolour'd Brown Paper or Powder, to prevent counterfeiting. Is Sold by most Stationers, Booksellers and Haberdashers in and about London; and by Shop-keepers in the chiefest Cities and Towns in England. And that none may be imposed on by any false Pretenders, Cheats or Counterfeits, this only has been publickly Practised for many Years, and Approved [illegible] of the World.

THE daily Testimonies I receive of the wonderful Effects of the late Famous Dr. TYSONS *Apoplectick Snuff*, obliges me to continue this Publication, it being in good esteem with Men of Learning and Quality, for curing all Distempers in the Head, &c. Are sealed up in Oval Tin Boxes in the Printed Direction, with the Vertues at large. Sold at *Robin's* Coffee House in *Change Alley*; at the *Printing Press*, in *Fleet Street*, over against *Water Lane*; at the *Seven Stars*, under St *Dunstan's Church*, *Fleet Street*, and at St. *James's Coffee House*, near St. *James's House*, at 3 *s.* 6 *d.* each Box. To prevent any mistake, I have sealed the Boxes with this Seal, the *Serpent*, *Dove*, *Wheat Sheaf*, and *Lion*, having this Motto under it, *Inde salus populi*.

There is lately Publish'd.

THE 2d Edition of Mr. *Hill's* History of the Ottoman Empire in all it's Branches, in Folio, with the Government, Policy, Religion, Customs and way of Living of the Turks in general, Illustrated with several Copper Cuts on each Material Head, and several Copies of Verses in Praise of the Author and Book, written by some of the most Ingenious Men of the Age, Printed in the same Letter and on as good Paper as the 1st Edition, The Printer having the Propriety of this Edition, and the Charges being lessen'd by the Cuts already Ingrav'd, all Gentlemen may have them at 12 *s. per* Book, Guilt Edges and Letter'd on the Back, of J. Woodward, in St. Christophers Churchyard Threadneedle Street, and J. Mayo, over against Water-lane, Fleet-street.

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